



Social Questions Bulletin

The Methodist Federation for Social Action, an unofficial membership organization, founded in 1907, seeks to deepen within the Church, the sense of social obligation and opportunity to study, from the Christian point of view, social problems and their solutions and to promote social action in the spirit of Jesus. The Federation stands for the complete abolition of war. The Federation rejects the method of the struggle for profit as the economic base for society and seeks to replace it with social-economic planning to develop a society without class or group discriminations and privileges. In seeking these objectives, the Federation does not commit its members to any specific program, but remains an inspirational and educational agency, proposing social changes by democratic decisions, not by violence.

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NOVEMBER, 1959

Number 8

Comments on the Khrushchev Visit

By HARRY F. WARD

The prevailing impression left by Premier Khrushchev in his tour across the U. S. was that of a many sided powerful personality sincerely desiring a warless and peaceful world. To end, as he went home, he left us a threefold challenge to work with the peoples of the Soviet Union in: ending the cold war; working on a concrete plan, through the U. N., for universal, total disarmament; substituting for the cold war constructively mutually beneficial competition to show whose way of life can contribute more to meeting the material and spiritual needs of mankind and the development of all the capacities of the human race.

What response did he get, and is he getting, from our government and people?

On his return he told his people, through a broadcast news conference, he was convinced that President Eisenhower "sincerely tried to liquidate the cold war." He warned that powerful forces here wanted to continue it. "It will be difficult to overcome all that has accumulated in the cold war. It will require effort and patience." A few days thereafter the first propaganda barrage of our cold war planners began to drop on the public mind in sections of our press and radio.

The position of President Eisenhower concerning total disarmament as a general objective was stated both before and after Premier Khrushchev presented his proposal to the U. N. The day before, to a news conference question about the announcement of a proposal was coming, the President said his "basic principle" is that:

"Universal disarmament is really the one great hope of the world living in peace in the future years."

The joint communique on the results of the private talks between President Eisenhower and Premier Khrushchev at the end of his tour, after noting that talks "were not undertaken to negotiate issues but have been 'useful in clarifying issues', states participants are:

"We agreed that the question of general disarmament is the most important facing the world today. Both governments will make every effort to achieve a constructive solution of the problem."

The current effort of the Soviet government was concisely described by its Premier in his U. N. speech:

"The essence of our proposals is that over a period of four years all states should effect complete disarmament and should no longer have any means of waging war."

"This is to be done in a progressive series of stages. Meantime effort to discontinue 'atomic weapons tests for all time' should not be held up but 'concluded and put into effect without delay.' If the Western powers are not ready

to embark on general complete disarmament the Soviet government is ready to come to agreement with other states on the appropriate partial steps on disarmament and the strengthening of security."

The major steps are then listed.

The immediate response to the Soviet proposal runs all the way from it must be studied and discussed to the howling derision that it is a propaganda attempt to deceive and disarm. It is evident that our major emphasis is to be upon the vital character of the necessary controls and that misrepresentation of the Soviet position will be a major tactic of those opposed to universal, total disarmament, as it has been in the discussion of limiting nuclear weapon tests. They have already attacked the Soviet proposal on the ground that it gives no details of the necessary controls. Obviously the time for that is when discussion

begins in the disarmament commission at the first of the year. What counts now, as Premier Khrushchev told his people on his return home broadcast is that the two leaders are agreed on the necessity of controls as they are upon the need for universal disarmament.

President Eisenhower properly accompanied his support of the objective of total disarmament with the condition of "some regulatory action that makes sure that everybody knows the agreement is being kept."

The Soviet proposal to the U. N. says:

"To insure that no one should violate their obligations we propose the setting up of an international control body comprising all states. There should be initiated a system of control over all disarmament measures which should be created and should function in conformity with the stages by which disarmament should be effected. If disarmament is comprehensive and complete then upon its attainment control will also be general and complete."

Premier Khrushchev repeated the Soviet desire for comprehensive and complete disarmament controls in his nationwide television broadcast here, and again in his discussion with a group of our labor leaders.

In his U. S. speech Premier Khrushchev asserted:

"It is general and complete disarmament that will remove all the barriers that were raised during consideration of partial disarmament and will clear the way for the establishment of comprehensive and complete control."

The way the deadlock in the committee on banning tests was broken bears him out. We insisted that agreement on controls must come first. The Soviet representative demanded that agreement that tests must be banned come first. It looked like agreement to disagree and adjournment. Then someone saw the way out. These two things are inseparable he said, so let's agree to both principles tentatively as the first articles in a proposed treaty and proceed from there to deal with the details of control and inspection. By this process they have come near to final agreement.

As evidence in favor of the Soviet belief that complete disarmament will improve international relations by causing suspicion and fear to vanish, and confidence and goodwill to develop, Premier Khrushchev, in his talk with labor leaders recalled the fact that our insistence on controls first caused Soviet fears and suspicion that military reconnaissance would result from the bases we have placed around their borders. Under their general disarmament program these bases would, in due time, disappear and with them the Soviet suspicion and fear they produce.

The response of the State Department to the Soviet disarmament proposal indicates that President Eisenhower will find here more danger to the implementation of his basic principle that universal disarmament is the one great hope of universal peace for the world than from the Soviet position on control. In the opening debate on disarmament in the U. N. the Soviet Deputy Foreign Minister declared that if Premier Khrushchev's proposal for complete disarmament were accepted in principle, deciding the details of an inspection and control system "would not be difficult."

The prevailing attitude of our officials is that the Khrushchev proposal is Utopian and propagandistic. This repeats the response to the initial general disarmament proposal of the Soviet government in 1927. Then this attitude overlooked the fact that Soviet foreign policy, from the day right after the revolution when they started to build socialism in one country as a demonstration to the world, was based upon the concrete reality of

their need to escape the destruction and waste of war. Today this attitude overlooks the fact that this economic must is now joined by two bigger musts in which the whole world shares--the need to escape the death dealing power of the new weapons, and the need to find a way for two differing economic and social systems to live in the increasingly one world without fighting each other. It is those in office everywhere in our government who are unwilling or unable to adjust themselves to these two great realities of our times who are the biggest roadblock in the road to complete disarmament.

For example, Reston, the N. Y. Times top Washington man, reports that in the discussion now going on privately in the State Department is a:

"thorough review of all aspects of the arms problem, including a careful study of Mr. Khrushchev's 'total disarmament' proposal to see whether the present balance of power can be maintained with fewer forces on both sides."

The objective obviously is to find the smallest amount of change they can get away with. As if the whole worldwide demand for independence, plus the mutual suicide of atomic warfare, were not sending the balance of power, along with a lot more of the baggage of the traditional diplomacy of the imperial era, to join the dodo!

Official reaction, outside the President's office, to the challenge to join the Soviet Union in friendly competition to see whose way of life can better serve the needs of mankind, is even more remote from reality, and more perilous. But that must wait for another occasion.

Meantime all those, within and without the churches, who want a disarmed, peaceful world had better devote their energies to getting the facts concerning the Soviet challenge and our response to it to all whom they can reach, line upon line and precept upon precept.

DAVID HYUN TELLS HIS OWN STORY

EDITOR'S NOTE: The 1959 MFSA Membership Meeting requested our Government to drop its persecutory efforts to deport David Hyun to Syngman Rhee's South Korea for his alleged political opinions. In the prolonged government effort to deport David Hyun to South Korea much evidence has been given that this would subject David and his family to grave physical peril. Leadership in the prolonged fight for his freedom from political deportation has been given by our own beloved Bishop James C. Baker, close friend of David's distinguished Methodist father. This account by David of his father's long-standing political conflict with Syngman Rhee, will help our readers understand why Rhee's Korea would not be a safe or happy place for David and his family. The alleged "crime" for which David and others have been hounded, is simply that he has erred in his politics. In a free, democratic society, such as ours was created to be, that should be every man's prerogative. We again appeal to our Department of Justice to help save our land's democratic honor by dropping this and all the other shameful cases of political deportation. Certainly our great land is strong enough to endure and tolerate the presence of this young man with ideals and hopes for a better world, along with all other non-violent, law-abiding political dissenters, including those who are foreign born. There is much in the Old Testament about God's demand (which we seem in these Walter-McCarran days to have forgotten) that we be kind and just to the strangers or aliens in our midst, remembering that we too once were aliens in a foreign land. It is high time we return to this great Biblical heritage and to the spirit of the Statue of Liberty which would make our land a haven for all the oppressed yearning to breathe free. If you agree, why not write your own sentiments to the Department of Justice in Washington.

Members of the Methodist Federation may be interested to know a human side of my deportation case.

My father, the Rev. Soon Hyun was a remarkable person, a pioneer and leader in the Christian movement in Korea through

The Methodist Church. As a leader in the religious movement he also came to assume a position of leadership in the struggle of the Korean people for independence from Japan.

This struggle culminated in a Declaration of Independence March 1, 1919 by 33 outstanding leaders of Korea of which approximately one-third were Christian ministers. This body designated Rev. Hyun to leave the country for purposes of presenting the movement to the outside world.

In the latter part of 1919, a Provisional Government of the Republic of Korea was established in Shanghai, and Rev. Hyun became a member as Minister of Interior. From the beginning sharp differences arose between Syngman Rhee, the President and other members of the Provisional Government. Rhee inclined to be dictatorial and often refused to abide by the majority sentiment. Rev. Hyun openly criticized Rhee and aroused his resentment.

Later as Envoy Extra-ordinary and Minister Plenipotentiary to the United States, Rev. Hyun submitted a petition to the Secretary of State, Charles Evans Hughes, urging U. S. recognition of independence of Korea and the official status of the Provisional Government. Rhee reacted unfavorably, first with disdain and then resentment. Rhee made evident to the Rev. Hyun that he was resentful of such undertaking by anyone but himself.

This anger rose to the point of Rhee's personal intervention and formal request to the State Department for withdrawal of the Petition, and effort to remove the Rev. Hyun from office by strong-arm method and without notification to the Provisional Government. These moves were apparently prompted by Rhee's later action to set up his personal organization in the United States and Hawaii, independent of the Provisional Government.

When the Rev. Soon Hyun stopped in Hawaii to plead for unity around the Provisional Government, he was threatened with physical harm; Rhee's men forcibly kidnapped him to the headquarters and threatened him with death unless he signed a statement retracting his charges against Rhee. Rev. Hyun refused and was saved by timely interception by Korean citizens and the Honolulu police.

Rev. Hyun's opposition to Rhee has become more intense over the years and he has pleaded with the Immigration Service through signed affidavit that his youngest son, David, not deported to South Korea and that he would be subjected to inhuman torture if deported.

Rev. Hyun testified to the following "after the surrender of Japan (1945), I was elected in absentia to the Free Government of Korea established under the leadership of Lyun Woon Hyun. . . . In 1947 in a desperate attempt to wipe out political opposition, members of the terrorist youth group set up by Rhee, assassinated Lyuh Woon Hyung.

"Kimm Koo, my close associate in the Korean Independence movement also met death in the hands of the same terrorist under Syngman Rhee's control."

The Rev. Hyun concluded, "based upon these long years of association in Korean political life as a devoted supporter of the Provisional Government which had formally rejected Syngman Rhee, and as a close personal associate of those men whom Rhee regarded as his enemies and had eliminated, and also based upon the long and bitter enmity, Rhee has maintained towards me there is not the slightest doubt that my son, David Hyun, would be subjected to the most inhuman form of torture and death should he be deported to South Korea."

ACTING EXECUTIVE SECRETARY MAKES CROSS-COUNTRY VISITS

Long before I was named Acting Executive Secretary of the MFSA, at the meeting in St. Louis, May 31, Mrs. Ball and I had planned a vacation trip by car to California in August 1959, so we decided to start getting acquainted with Federal friends along the way.

Monday noon, July 27, we stopped in Oil City, Pa., and met the Rev. Arthur Crawford, one of our vice-presidents who, father, the Rev. Ben Crawford, now retired, has long been a staunch Federation member, and whose wife is a daughter of Rev. F. Ernest Johnson, of the National Council of Churches and a fellow-member of our New York Conference of the Methodist Church. Arthur Crawford said one of his first inspirational experiences was attending the first National Conference of Me-

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Acting Executive Secretary, Rev. Lee H. Ball

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Youth, in Evanston, where he remembered a talk that I gave against war. This is a remarkable memory! We planned to try and return to Pennsylvania in the late fall for one or four group meetings.

We stayed overnight July 27, in Westlake, Ohio, with the Rev. Mrs. Edwin A. Brown, near Cleveland. Ed Brown, whose interests in life are wide, related that he had been invited to a psychic seance. Some one from Beyond, whom he could not identify, said that once he (Brown) had lost a church, in Akron, urging clemency for Sacco and Vanzetti. This happened to be true, but no one present at the seance could have known it. A neighbor of Dr. Brown's, Dr. John D. Green, came in, and told how Dr. Harry F. Ward was; he had been a student of Ward's at Boston. It was decided that I should come to the Pastor's Convention in Columbus, the end of January to meet with Federation members and other interested persons.

July 28 to Toledo, and enjoyed a long visit with Mrs. L. E. Egan, 20 years a member of the MFSA. After World War I I had a class of teen age boys in Sunday School, 14 of them were conscientious objectors to war, one of whom was her son. Three of these boys were in C. O. camps during World War I. Mrs. Hartman's daughter had attended the first National Conference of Methodist Youth, and had been impressed by her. Willard Uphaus speak. Left a phone message for the Rev. George Lackland, minister of one of our Toledo churches.

We reached Chicago the evening of July 28, visited Mr. and Mrs. Floyd Mulkey, long of our Chicago chapter. We had a warm greeting from another Federation member, Miss Ellen Ed, who attends the same Methodist church the Mulkeys do, an integrated church. Mr. and Mrs. Mulkey said the policy of Methodist churches in Chicago is to integrate.

July 29 I met Dr. Charles Kraft, in Evanston, of the Garrett Society; talked with Dr. Tyler Thompson, director of the summer school and head of the Illinois chapter of the ACLU; had lunch with a fellow-member of our New York Conference, also on the Garrett faculty, Dr. John M. Vayhinger. Left a message for Miss A. Krom, who joined the Federation when she read the Stan-High article in "Reader's Digest", years ago. In the afternoon we visited the Rev. and Mrs. Frederick Ball, on the west side in Chicago. Mr. Ball is one of MFSA's vice presidents. On the evening of July 30 we had dinner with the Rev. and Mrs. John T. Buehrer. Mr. Buehrer is minister of the Third Unitarian Church, and was a fellow classmate at Union Theological Seminary when Dr. Ward taught there.

July 31 we stopped in Omaha, phoned Miss Mary C. Hyde, she was out of town.

The next week we spent sightseeing in Colorado Springs, Denver, the Rockies, Salt Lake, the Grand Tetons, Yellowstone. August 8 we reached Gresham, Oregon, and spent an unforgettable week-end with the Rev. Mark Chamberlin, and his wonderful wife, Dr. Corinne Chamberlin. Sunday evening August 9 I spoke to the Portland chapter of the MFSA, with about twenty present. These alert and undaunted folk have a marvelous spirit, and under Mark's devoted leadership have done significant things, as picketing in protest against bomb tests. August 10 was spent working with Mark on Federation affairs.

After seeing Crater Lake, we stopped in the Rev. Edward L. Ball's church in Sacramento the afternoon of August 12, to visit a vacation preacher, the Rev. Albert Allinger, of Cranford, New Jersey (whom I never get time to see in New Jersey). Al said he would help with Federation matters in the Newark Conference.

The evening of August 12 we spent with the Rev. and Mrs. Harry Ball, in Brentwood, in the San Joaquin Valley, and spoke at the California-Nevada Conference chapter. About twenty men and women were present, including Mrs. George Colliver. R. O. Hazlerigg, who puts her religion into practice by writing letters to Congress, had come in all the way from the Oregon Peninsula. August 13 Mr. and Mrs. Henry Ball took us to San Francisco, for sightseeing, and two calls in the interest of the Federation.

August 15 we arrived in Los Angeles, to visit relatives. We lunch with Jack McMichael at the Huntington Library, paid a visit in Pasadena to Mrs. Pearl Grabill, who, though confined by illness, was around the world with her active mind and sensitive spirit. Jack had set up two meetings: one, in the Pasadena Methodist Church, was attended by about twenty men and women; lively and interesting discussion. The other, in Ep-

worth Church, was with a smaller group, including Mr. and Mrs. David Hyun. The Rev. Gross W. Alexander, whom I had not seen for a long time, had come in from Lucerne Valley. Paul Albright came to both meetings. At the invitation of Frank Wilkinson, I spoke briefly to fifty teachers, who had been under subpoena to testify before a hearing of the House Committee on Un-American Activities, at a meeting of their Teacher Defense Committee, two evenings after the committee had cancelled the hearing and had cancelled their subpoenas. I found time to visit Mrs. Harry Jurey in Canoga Park, and made calls on two Los Angeles clergymen, but both were on vacation, as they should have been.

Our way home led through Bryce Canyon, Zion National Park, and Grand Canyon. A week-end in Albuquerque provided opportunity to visit the son of the Rev. Frederick Ball of Chicago, Frederick D. Ball, who had just won his M.D. degree and a wife, and was beginning practice for the U. S. Health Service among the Indians on the reservations. Dr. and Mrs. Ball are most interesting and stimulating.

Though my full-time services for the Federation do not begin until June, 1960, pending an appointment by my bishop, I am convinced by our cross-country exploration that there are no more true or devoted folk than those who belong to our Methodist Federation.—Lee H. Ball (Maybrook, New York).

TREASURER EDWARD PEET'S SUMMER MFSA CONTACTS

On eastern bound vacation trip this August I had the privilege of numerous delightful contacts with MFSA members beginning with Bishop Gerald Ensley in Des Moines; while in Des Moines I showed my Russian tour pictures to a very large and alert audience at Trinity Methodist of which the Rev. Everett Dorr is pastor; also to an interested group at Collegiate Methodist Church in Ames, Iowa, of which member the Rev. G. S. Nichols is pastor. Driving north through Iowa I stopped for a pleasant hour with Attorney A. M. Butler in Dows, Iowa. Member Earl Sorg, layman at the Methodist Church in Hastings, Iowa, had me stop at his house twice while in that region meeting people with a keen interest in social problems and their solution. In Austin, Minn., I had enjoyable visits with brethren Rev. Robert Duell and Rev. Immanuel Nielsen. I stayed overnight at the home of the Rev. Fred McKenzie in Portage, Wisconsin, presenting my Russian travelogue to his congregation. In Chicago it was an overnight stop and lecture at Austin Boulevard Methodist Church where Vice President, the Rev. Fred Ball is doing a magnificent job in all community relationships.

Together with our President the Rev. Dr. Loyd Worley, I shared a regional MFSA meeting at World Fellowship in Conway, N. H., where our good friends Willard and Ola Uphaus are standing up to the McCarthyism of State Attorney General Louis C. Wyman. My eastern terminal point was at the Methodist Church in Cranford, N. J., where member Albert Allinger has been pastor for sixteen years.

It was difficult to make personal contact with ministerial member friends because of the vacation season but those I met are very loyal and look forward to a new era in the Federation as Lee Ball comes into his new place of leadership.

PRESIDENT LOYD F. WORLEY'S 1959 REPORT (St. Louis, May 29, 1959. Concluded from Summer Issue.) Federation Future

My closing remarks have to do with the affairs of the Federation. Again I bear tribute to Mark and Corinne Chamberlin, to Edward L. Peet, to Jack McMichael and to Harry F. Ward. Without them we would have had to close shop. Their work, largely volunteer, has enabled the Federation to hold its own against the elements of hostility and inertia. But now we are ready to go forward. During the year we have searched diligently for a full time field secretary. We are ready to report progress of a substantial nature. When we meet next year in Denver we should be completely under way.

Just one simple suggestion on the long considered matter of the change of name. Personally I favor the use of the word "Methodist" until the General Conference takes action to right the wrong done us in 1952. Then I will use my influence as

far as it goes in favor of a name honoring our two greatest leaders: Francis J. McConnell and Harry F. Ward. Actually we are a fellowship rather than a Federation. I would favor the name "Ward-McConnell Fellowship" with the sub-title (Organized in 1907 as the Methodist Federation for Social Service—continuing as the Methodist Federation for Social Action).

Our membership and constituency are largely loyal Methodists. We have repeatedly challenged critics to identify any persons subversive of traditional American ideals or evangelical Protestant and Christian principles. The only things our critics have done is to call names and produce and reproduce blacklists without fact or full investigation. Our ideals are religiously motivated in the prophets and in the New Testament. We invite all persons dedicated to the proposition of deepening within the church the sense of social obligation in the spirit of Jesus to join us in study and action. "Rise up, O men of God, have done with lesser things."

"We can have intellectual individualism and the rich cultural diversities that we owe to exceptional minds only at the price of occasional eccentricity and abnormal attitudes. When they are so harmless to others or to the States as those we deal with here, the price is not too great. But freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order.

"If there is any fixed star in our constitutional constellation it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein."—U. S. Supreme Court.

LIGHT ON LITTLE ROCK

Dear Sir:

Four of the seven Negro young people seeking re-admission to Central High School in Little Rock this September spent the summer here at our New York City Mission Society camps. We were careful not to make this fact public for obvious reasons: these young people needed and deserved a summer in as normal and relaxed an environment as possible, free from hostility, free from press conferences, and free from the pressures of well-meaning friends.

I mention it now only as background for this comment. All of us who got to know these youngsters experienced an increasing sense of bafflement in trying to relate them to the newspaper stories of mobs, violence, conflict and the rest. I could use many adjectives to describe these young people—intelligent, alert, attractive, fun-loving, resilient—but above all else, they are normal and healthy, the kind of youngsters a parent appreciates as friends for his own children. And one after another of our staff reported the same reaction of incredulity after getting to know the Little Rock young people: Are these the problems? Are these kids what all the fuss is about?

After the many hundreds of thousands of words written and spoken about the abstract principles, the underlying social and political dynamics of the Little Rock situation, it comes as almost a physical shock to be confronted with the real human beings who stand at the center of this controversy, and to remember that it is their right to the best education and development that is at stake here, even more fundamentally, I believe, than the issues of intra-governmental powers—for in this country the government exists to serve them, not vice-versa.

The plea has been made before, but I would plead again for everyone who writes or talks or thinks or acts on this issue of school desegregation to remember that these are not just issues, but human beings with whom we are dealing here; young souls, each an individual in his needs, and as important in God's eyes as your children and mine.

One other highly partisan point I should like to make. New York has many sins of which our fellow Americans in other localities are not reluctant to advise us, but in this particular field of human relationships, I think we can hold our heads pretty high. Inevitably during the summer these Little Rock

youngsters were identified by various people both at camp and their incognito visits in the city, and in every case the reaction was the same: a quick and instinctive warm and sympathetic response to these young people as people. And this was true not just of our own staff and friends, but of a highly diverse group: the Puerto Rican minister, the Irish Catholic cop, the garment trades executive, the socialite, the suburban housewife, the Wall Street lawyer. I am rather proud of the average New Yorker in this respect.

Sincerely yours,

David W. Barry

Director, N. Y. City Council of Churches

MFSA PRESIDENT WORLEY'S LETTER TO ALL NEW HAMPSHIRE EDITORS

June 22, 1957

May I have the privilege of saying a few words in behalf of Dr. Willard Uphaus of "World Fellowship" at Conway, New Hampshire? I have known him for over 25 years. By all ordinary standards of popular judgment he is a strange, unusual and peculiar fellow. Those who know him best would say that he is kind, sympathetic, tolerant and helpful. He does possess a rigidity of conscience and conviction which is very rare.

Dr. Uphaus has been a consistent pacifist. As such he would not harbor or encourage any persons who advocate the violent overthrow of established democratic order.

Dr. Uphaus is quite likely to go to jail under the present circumstances because he has been unwilling to surrender to the guest list of the summer camp which he operates to the Attorney General of New Hampshire. A good share of the guests accepted are of the Jewish faith and are not acceptable at many resorts and camps in New Hampshire. "World Fellowship" was originally founded under the inspiration of the Hall of Religion at the Chicago World's Fair. One wonders if the alleged "subversive issue" may not be a cloak for anti-Semitism. I have been a guest speaker for many years at "World Fellowship" and have always spoken primarily on a religious theme endeavoring to interpret the Christian point of view to some who are not familiar with it.

Dr. Uphaus sincerely believes that if he allowed the guest list to become available to a public official he would be an "informant" and he thinks his guests have a right to privacy. Certainly this attitude can be understood by all people in similar business of any camp or resort.

The present order requiring Dr. Uphaus to go to jail until he reveals the list of his guests really means life imprisonment in my judgment. Certainly this is "cruel and unusual punishment" for a conscientious objector whose point of view has won the support of four members of the United States Supreme Court. I cannot believe the good people of New Hampshire will really support such a decision.

The check for \$2.00 is for renewal of my subscription to Social Questions Bulletin. I regret not being able to contribute in addition, but like many other older citizens, my income is limited. I shall soon be 85. My grandparents and other relatives were faithful Methodists. Some still are, but my Mother joined the Presbyterians when she married in 1871. On account of the membership of my grandparents and uncles, I have always been interested in the Methodists and especially in the fine social work they have sponsored. However, I became a Humanist about thirty years ago and have enjoyed the Fellowship there. Now I am unable to attend services often.

MRS. E. H. TYNDALE, Minneapolis, Minn.

ACT NOW FOR WILLARD UPHAUS!

RELIGIOUS FREEDOM COMMITTEE URGES PROTEST NOW TO ATTORNEY GENERAL LOUIS C. WYMAN, STATE HOUSE, CONCORD, NEW HAMPSHIRE. SEND COPY TO GOVERNOR WESLEY POWELL, SAME ADDRESS, AND TO MANCHESTER UNION LEAGUE, MANCHESTER, NEW HAMPSHIRE. PLEASE WRITE!